# The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXIX.—New Series.—No. 26. SATURDAY, JUNE 30, 1883.

Rs. 6 per annum in advance with Indian postage Rs. 7-10.
SINGLE COPY ANNAS TWO

## INTERNATIONAL BIBLE STUDY.

*July* 1st, 1883.——Acts VIII. 9-25.

For Comment see last *Guardian*.

July 8th 1883.——Acts VIII. 26-40

An angel of the Lord bids Philip go southward to the desert country traversed by the road from Jerusalem to Gaza. There is perhaps only the book of Revelation in the Bible which has more of angelic interposition than the book of Acts, which treats of the days when the Spirit of God was most powerfully present in the church. Some have the idea that just in the degree that Christians are made perfect to do the will of God, will supernatural agency cease to be needed. But the New Testament does not favour this view. It rather gives us reason to believe that the more completely the Spirit of God shall be ascendent in the Church the more extensively will the powers of heaven co-operate with the powers of the church. Our unbelief, it probably is, that keeps the angels at such a distance from us. The book of Revelation is the book of apocalypse, i. e. of the unvelling of Christ in the church. "Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?" Philip obeyed with alacrity; there was something for him to do which could not so well be done by the angel. He found at the place indicated an Ethiopian, that is, an Abyssinian, minister and treasurer of the Queen, a eunuch, doubtless a proselyte to the Jewish faith, who had been up to Jerusalem to attend one of the sacred feasts of the Jews, probably Pentecost. Sitting in his carriage he was deeply engaged in reading the book of the prophet Isaiah, most likely in the Septuagint version. Spirit-moved, Philip drew near and asked him if he understood what he was reading. He modestly answered, How can I, except some one teach me? He asked Philip to take a seat beside him. He was reading the passage that is found in the 53d chapter of our Bible.

"He was led as a sheep to the slaughter, and like a lamb, dumb before its shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation?: for his life is taken from the earth."

To whom could this possibly refer? Who among men had ever conducted himself thus in circumstances at all corresponding to those indicated in the text? The eunuch could see from the context that the person here spoken of was a very exalted personage, very dear to God, misunderstood of men, rejected by the people of God, and rejected wrongly, a substitute for sinners suffering and dying that others might be advantaged, acquiescing in the injuries done to him, living again and triumphing. Some of these things he may have dimly seen, but how accept of such extraordinary intimations, and to whom could they be applied? He had doubtless heard something in Jerusalem about the sect of the Nazarenes who had made such a stir there, and perhaps might have heard that the disciples of Jesus applied this passage to him. At all events he received from Philip the instruction he needed, and saw how marvellously the particulars here mentioned applied to Jesus, and proved him to be the Christ. Immediately he accepted Jesus Christ as his Saviour. His entire confidence was won by this stupendous display of divine love predicted so clearly and so many ages previously. They came to a pond and the eunuch said, Here is water; what doth hinder me from being baptized? He understood that the doctrine of faith and of baptism went hand in hand. Peter must have told him of the Lord's last command, in which these two things are conjoined. He confessed Christ, saying I believe that Jesus Christ is the Son of God. He believed not merely intellectually but confidingly. And Philip at once baptized him, consecrating him by this rite to Christ, who on his part undertook to be his guide, teacher and Saviour. After the baptism, Philip was caught away and the eunuch saw him no more, but he saw Jesus and went on hisway rejoicing. He had now the key to those Old Testament Scriptures with the letter of which he had been acquainted for some time; his eyes were opened to see the glory and the grace of the Lord therein as he had never before imagined. Yes, Jesus himself went with him, to that far off and isolated land, and Jesus used him to make known the Gospel to his contrymen as he had before used the Samaritan woman to make him known to her countrymen.

Thank God for the 53d chapter of Isaiah. The Pharisees asked for a sign from heaven, and the *savants* of the present day ask for logical evidence; yet here in this chapter evidence is given that amounts to logical demonstration, and if men fail to see it can only be due to that moral obliquity which accompanies self-will. Here is a statement of the salient facts of the Gospel, with the doctrines belonging to these facts and which alone can explain them, in language that has no other difficulty than that caused by the circumstance that it was written seven centuries before the events: but this difficulty has no place when we recognize the inspiration of the word. There is now in heaven a great company who have been brought there by this prophecy, and whose presence there is a condemnation of those who deny the evidences of Christianity.

The most astute critics in the world may safely be challenged to find in all history any person besides the Lord Jesus in whom the various and seemingly irreconcileable particulars of Isaiah. lii. 13—liii. 12 have been fulfilled. The Jews could not bear the idea that their Deliverer should be despised and rejected, without visible sovereignty and greatness; in fact they could not form the conception of such a Messiah; yet here, in their own sacred books, the very portrait of such a Messiah is limned, and the original took form among them and met at their hands the predicted fate. What sign from heaven could be more demonstrative?

## WEEKLY REVIEW.

—The death of Bishop Colenso has lately been announced and notices of his career are appearing in the papers. A contemporary says:

"Time heals all; the twenty-one years which have elapsed since Bishop Colenso affrighted his brethren of the Episcopate by his critical examination of the Pentateuch and the Book of Joshua, have so softened men's judgments that the author, who would in 1862 have been branded as a heretic, will now be regarded as having died a good Christian as Christians go."

Is it really true that Colenso's views have gradually vindicated themselves in the eyes of the public, and that those of his opponents have been disproved? When a man bursts upon the public with some onslaught on views generally held by evangelical Christians, there is of course a good deal of discussion and controversy. They who consider his views to be erroneous or dangerous hasten to state the reasons why these views should not be entertained. There is for a time a good deal of excitement, and the secular papers take knowledge of it, and to some extent mix themselves up with the discussion. But after a time, when every thing has been said on either side that seems to be called for, the subject ceases to have that prominence, and is in a measure shelved. It would be a mistake for the friends of the new views to infer from the facts that they do not continue to be met by fresh replies that they are in the ascendent. It would also be a mistake for the orthodox to infer from the diminished activity of the opposition that this is vanquished. Men have delivered their souls; they have placed on record their convictions; they cannot act as though Colenso were the one enemy to be combated; sufficient for the day is the evil thereof, and every new day brings its new difficulties. When Colenso's works about the Israelities in the wilderness appeared we wrote about them and set forth our reasons for denying his positions; but we did not feel it necessary to go on year after year combating them; and so with others. From this comparative silence there is no more ground for inferring that we have gone over to Colenso's side, than that he had come over to the evangelical side. We believe that the commonly-entertained idaa that the Israelites in the wilderness numbered two and a half millions, is erroneous, and that the number 600,000 is intended to apply not to the militant portion only, but to the entire body. Colenso's ingenuity was employed in showing that the sustenance

and guidance of that immense number would have been impossible, points which we are quite willing to concede. But he tries to make it appear that the credit of the narrative is destroyed by such incompatibility. We believe that he has simply mis-understood the language used in Exodus and Deuteronomy. We have written twice, at length, about this matter and have not thought it necessary to go on harping on this one string. Pilate said 'What I have written I have written.' Colenso might say the same, and even the *Bombay Guardian* might say it.

—After graduating as Senior Wrangler at Cambridge, Colenso was for ten years a school master and tutor, and published some very good books on Arithmetic and Algebra. This brought him distinction but it is difficult to see why it should fit him for the ministry of the Gospel or for the episcopate. His arithmetical genius was delighted to find scope for itself in the computations of the books of Moses; but if he had been better grounded in the evidences of the authority and inspiration of the Bible he would not have been so ready to accept the skeptical views of his young Zulu friend. Subsequently, his position as Bishop was very anomalous. Declared deposed by his Metropolitan the Bishop of Capetown, the privy Council decided that this deposition was null and void, inasmuch as the crown had no right to appoint Bishoprics in Colonies having legislatures; which was only another way of declaring him deposed; yet the Court of Chancery decided that his salary as Bishop should be regularly paid him.

—The *N. Y. Herald* thinks it is none of England's business what is done with the surplus of the money awarded by the Geneva Congress. In our opinion it would be disgraceful for the United States to keep money given for a specific purpose but which cannot be so applied. The amount awarded was larger than the amount of verifiable claims, and the surplus should certainly be placed at the disposal of Great Britain.

—The Free Church General Assembly has resolved, on motion of Principal Rainy, by a majority of 131, to grant congregations the use of instrumental music. Dr. Begg and Sir Henry Moncrieff recorded their protest.

—M. Renan, in his *Souvenirs*, tells us that he alone of men is able to comprehend Jesus. We have heard very much the same assumption from Baboo Keshub Chunder Sen. The real meaning of these prodigious claims is that each of these persons has imposed his own idiosyncracy on Christ, and the ideal result is of course unique. We met the other day with the statement that Christ could not be known, for he had himself said "No one knoweth the Son save the Father; neither doth any know the Father save the Son, and he to whomsoever the Son will reveal him." But the passage teaches the very opposite; the thing predicated in the last clause referring to the first as well as to the second clause. The Son reveals the Father, which he could not do if he were not himself cognizable. God is manifest in the Son. Just before using the words in question, our Lord uses these significant words: "I thank thee, oh Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." M. Renan and Mr. Sen must become as little children, and the knowledge of the true Jesus will be possible to them.

—The Bishop of Peterborough said the other day in the House of Lords, that it was ridiculous to say that the Church of England numbered only one-third of the population; she numbers two-thirds, he said. An official return of the churches, chapels and places of worship in England and Wales has just been published, which shows that the church buildings of the Establishment number 14,573, while those of other bodies number 21,343, or half as many again as those of the Church of England. The Methodists alone here 12,085.

—The Rev. Dr. Bardsley, Vicar of Bradford, at the Southport Conference, read a paper on Apostolic Succession, from which we make the following extract:

I submit that if there be one question in the whole range of theological controversy capable of clearer proof than another, it is that the Church of England has given no countenance since the times of the Reformation to the unscriptural dogma of Apostlic Succession as that dogma is defined and held by a party within the pale of our Church. I believe also that there is no error that is fraught with more mischief; for when carried out to its logical consequences it gives over to the uncovenanted mercies of God, millions of Christians in our own country alone, who love their Bible, and adorn the doctrine of God their Saviour in all things; and to whom the whole nation is most deeply indebted for the vast services which they have rendered to the cause of true religion. There are some who will go far in acknowledging the force of our facts and arguments in their bearing on the non-Episcopal Churches of the Continent, but who will at the same time characterise every form of Dissent in our own country as an act of schism. The divines of our Church who had to contend with earliest Dissenters, did not allege against them the absolute necessity of an Episcopal Church; but they contended that those who seceded created confusion and disorder in a well-regulated and scriptural Church, and despised the authority of the Christian magistrate. Before charging Dissenters with the sin of schism, we shall do well to ask ourselves whether our Church, at the time of the Restoration, did not demand from many excellent Christians of those days unreasonable terms of communion, and if this be so, whether the cause of separation does not lie as much at our door as theirs. I am persuaded that we shall never advance the cause of peace and truth by recklessly flinging such charges against our Nonconformist brethren.

—We take the following from the Free Church Monthly:

The prospectus of a new and somewhat peculiar missionary association has been published. Its authors are chiefly German professors, the only man in England signing it being Max Müller. It recognizes the sad condition of the heathen nations, and speaks heartily and sympathizingly of Protestant efforts on their behalf. But it complains that evangelical Churches do not go the right way about the work, and it proposes to pursue methods which shall better accomplish the end contemplated. These methods are indicated somewhat vaguely, but we gather that the movement has sprung out of the study of comparative religion, and that a hope is entertained of persuading the heathen into accepting Christianity by showing that there is *more* truth in it than in Brahmanism or Buddhism. We do not expect a great deal to come of this enterprise, but it is extremely interesting to hear of its being launched.

There is a misconception and delusion underlying this whole matter of comparative religion. The question is not which religion is best, which has most truth in it. All the attempts of man to excogitate a religion are necessarily a failure. Man needs to be saved before he can be competent to say which is the best religion. The religions of the world are like so many ladders set upon this earth, designed to reach heaven; one of them may go higher than the highest tree, but all alike leave man still in the grasp of this world's attraction. Christianity, as conceived of by Max Muller, may be included in this. The question is, Has God let down any ladder from heaven? Is there a Saviour? The Gospel is God's offer of salvation to wretched sinners; and when a man discovers that he is a wretched sinner, he is in a fair way of finding out about the salvation of God.

—The Am. papers lately received teem with notices of the great bridge that now spans the East River, connecting New York and Brooklyn. One paper says: "New York and Brooklyn continue in the delirious honey moon of bridal betrothal." The sad accident soon after occurring, would tend to moderate this transport somewhat. 250,000 persons crossed in one day. The bridge cost three millions stg. An equal sum has been already expended on the new Capitol at Albany and another million is to be expended before it is finished, an outlay which we find it difficult to contemplate with patience. It is thought that New York and Brooklyn may soon be constituted one municipality. The united populations would be considerably greater than that of Paris.

—Bishop Peck, of the M. E. Church, America, who died last month aged 72 years, was the author of the following highly-esteemed works: The Central Idea of Christianity; The True Woman; The History of the Great Republic. The *N. Chr. Advocate* says of him:

Bishop Peck was a man of very great faith He throughly believed that God is and that He is a rewarder of those that diligently seek Him. It would be difficult for faith to make God more real to any man than He was to Bishop Peck. To him prayer was not a mere form, nor a mere expression of desire; it was a conscious approach to a porsonal Father, a real communion of the soul with God. This faith pervaded his experence and controlled every effort of his life. He sought wisdom and help from above, believing that he would receive it. He studied the events of the world, believing that there was a providence in history and that the lessons of providence were written therein. The Church which he served was God's institution; the powers with which he was endowed were regarded as talents lent; and in all his worldly possessions he was a steward of the Lord. God's will he sought to know, and from God's hand he expected to receive his reward. Few men walked more really and more closely with God.

—Some who seem to be oblivious of the truth that "sufficient unto to-day is the evil thereof" are agitating to bring about a grand celebration of the discovery of America by Christopher Columbus in 1492, on the 400th anniversary of that event, viz, in 1892, nine years hence. The *N. Y. Independent* contains an account of interviews which the writer (C. W. Bowen) had had with Don Juan F. Riano, the Duke of Veragua, Emilio Castelar and the king of Spain, in which they all expressed their deep interest in the

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on 28 February, 2020

matter. Besides Genoa and San Salvador' several cities in Spain are mentioned as suitable for the celebration. The Duke of Veragua is a descendant of Christopher Columbus, and the principal representative of the family. It would appear from the following that his tastes are very different from those of his ancestor :

I was ushered by servants into one apartment after another, and had time enough to observe something of the style in which the Duke lives. On his immense ancestral estates the Duke raises hundreds of the finest bulls in Spain, many of which are slaughterad each year in the famous Bull Rings at Madrid and Seville. His bulls are fiercer and cost more than the ordinary bulls one sees in the Rings ; and when it is announced that the Duke of Veragua's bulls are to fight, even larger crowds than usual throng the amphitheatres. In one of the rooms was a large painting, representing some bulls in the field, with the Duke, on horseback, chasing one of them. In other parts of the room were portraits of famous *matadors* who lived years ago. In the reception-room, near portraits of the Duke's beautiful wife and mother, was the picture of a famous *matador* who lived in the time of Charles IV. The Duke is a fine-looking gentleman, of medium height, and about forty years old. The expression of his face, and particularly of the mouth, is said very much to resemble the features of his renowned ancestor, and the resemblance to the original portrait of Columbus at the National Library is striking. Being a Grandee, with a dozen or more Spanish titles, the Duke belongs to the hereditary portion of the Senate, where he is a constant attendant.

—ANOTHER Mahomedan religious mendicant has been tried for murder. This time it was only one person that was killed, a woman 40 or 50 years of age, who had befriended the man and given him a lodging for some time. At the instance of others who believed him a thief, she was obliged to decline sheltering him, and he attacked her with a knife in the Bhendy Bazaar Road and killed her. With the ingenuity characterizes our modern Courts of Justice, some extenuating plea was found and the man was sentenced to transportation for life. The case, to our minds, was about as atrocious at it could have been.

—THERE has been an Eight Days' Gospel Temperance Mission at Exeter Hall, with crowds attending every day. Many well-known advocates of Gospel Temperance, addressed the audiences, and large numbers went forward to sign the pledge and don the blue ribbon. We transfer to our columns Mr. S. Morley's remarks which ought to receive the attention of every man interested in the commerce and well-being of Great Britain. On one of the evenings the subject was the wrongs inflicted upon women. The facts brought out in these meetings are such as are studiously kept out of mind by those who have most to do with the government of England, and they are just the facts that are preparing the countries inculpated for a doom more awful than is dreamt of. There is a bow of promise in this Gospel Temperance movement. It is said that four and a half millions have taken the blue badge. We are thankful that there are some Christian churches that are altogether free from the responsibility of even remotely encouraging the drinking habits of the day. " He that knoweth to do good and doeth it not to him it is sin."

—A more extraordinary event has seldom been recorded than that which has lately been dismissed with a brief paragraph in the Indian papers. We refer to the self-immolation of an entire Banyan family of eleven persons at the shrine of Ganputi, in a village of Kattyawar. It would be exceedingly desirable to have all the facts that can possibly be ascertained, bearing on this case. They who do not know much about the effects of heathenism will be ready to point to this case as proving the poignancy of the sense of sin, making life unendurable, But we very much doubt if that had anything to do with it. It would not at all accord with our observations, continued for 35 years in this country. We rather incline to think that a sense of righteousness had to do with it. A morbid idea of religious merit influences the Hindoos in the performance of austerities of various kinds. Religious merit is not found in the discharge of obligations between man and man, but in some wonderful act of self-mortification, taking the gods captive and working out a transcendent destiny. Gunputi is a caricature of deity, a being with an elephant's head and a big belly, riding upon a rat ; the last being in the world of fancy (one would think) to inspire devotion. Christians who find it so hard to deny themselves this or that gratification for the most glorious of all beings, their Redeemer, Leader and Commander, might find it profitably suggestive to consider the homage rendered by this misguided family in Kattyawar.

—AN extract in our (Friday's) Epitome will give some idea of the inventive power brought to bear upon the manufacture of infernal machines. A little more and this world will become about as unsafe as the worst enemy of mankind could wish it. The highest prizes are in reserve for those who succeed in devising the most deadly engines. Men will not be content till they have found the means of blowing up a continent Paul says (2 Tim. ii) in the last days perilous times shall come ; men shall wax worse and worse. The strange thing is that our boasted legislation is so impotent to deal with all this.

—H. H. the Maharajah of Indore has often been complimented for his energy and enterprise. He combines mercantile pursuits with government in such a way as greatly to increase his private fortune. Railways and telegraphs have been introduced into his dominions, and in many ways the people have benefited by the presence of Western civilization. But we very much regret to say that the Holkar is decidedly opposed to the introduction of religious liberty. He is in this behind the most despotic powers of Western Asia, such as the Porte and the Shah. They do not think of prohibiting Missions in their territories; but the course of persistent opposition pursued at Indore towards the endeavours of the Canadian Presb. Mission, seems to indicate that the Maharajah is determined that his people shall not be allowed to become acquainted with the doctrines of Christianity. We have more than once in the last two or three years referred to arbitrary acts of this kind ; and we are sorry to hear that the above-mentioned Mission continues to be thwarted in its efforts to establish schools and carry on preaching at Indore. It is urged that these efforts are unpalatable to the people ; the obvious answer is that in that case the schools would be without scholars and the preachers without hearers. Christianity is the only religion which is put under a ban by a sovereign who owes so much to the Paramount power. We content ourselves with this brief reference to this matter ; but may have something more to say on the subject shortly.

## NOTICES OF BOOKS AND REPORTS.

" Christ versus Krishna : a brief Comparison between the chief Events, Characteristics and Mission of the babe of Bethlehem Judea and the babe of Brindabun Mathurapuri, with a concise review of Hindooism, proving its derivation from Christianity. By L. A. Sakes, M. D. B. M. S. Jubbulpore." This is a long title. The comparison is not between the two babes mentioned, but rather between the two persons. We remember having called attention a good many years ago to the points of resemblance between some things recorded of Christ and some recorded of Krishna, favouring the idea that has been expressed by more than one writer, that the story of Krishna is a perversion of that of Christ. To demonstrate this view it would be necessary to show that the Mahabharat was composed after the Christian era. The author of the book we are noticing believes that the Old Testament records were translated and disseminated throughout the ancient world, and furnished the basis of all law and religion. He considers it indubitable that Mahadeo and Parbuttee are our Adam and Eve. In the sculptures a snake is seen whispering in the ear of Parbuttee. Dr. Sakes says :

The Hindoo religion is not such an ancient religion after all, and any one who takes the trouble as I have done, to search for incontestable documentary evidence as to the very ancient position which most of the Hindoo religious works are estimated to occupy, they will find that so far from positive proof being afforded there is a vast deal of assertion without, with scarcely any detailed and reliable evidence in support. Assertion is far from being capable of conveying any conviction, unless the enquiring mind can grasp some thing tangible, something reliable."

This worthy doctor, whose hospitality we remember to have enjoyed some years ago at Jubbulpore, also says that " the Brahmins were evidently at first the priests of the Romish Church, and took advantage of the dark times in their own country, and tampered with the sacred records."

We cannot say that we are strongly impressed with all the analogies which this author thinks are found in the study of this theme. There are two or three remarkable coincidences, but beyond these the contrasts are as great as possible. The book has 12 chapters, and a large number of subjects are treated of. There is much in the book that will be found interesting and suggestive.

" INDIAN Female Normal School and Instruction Society's Girls' Boarding School, Girgaum, Bombay." Mrs. Deimler, Hon. Superintendent, tells us in this Report that the objects of this Society are chiefly as follows :

To bring the truth of Christ's Gospel to the women of the land by such agencies as Zanana Visitors, Bible Women, Medical Missions, &c., and also to contribute to the general elevation of the female population of the country by imparting in schools, as well as in the homes of the people, a sound Christian education.

"The Normal School was commenced in the year 1875, for the daughters of the higher classes among Native Christians, with the view of training them as school-teachers or for more general work in the Mission field.

"At the beginning of the year we had fourteen boarders. During the course of the year some of the elder girls have left, and new girls have been admitted. For the first time since the school was opened, the girls who have recently left us have had the additional qualification of having passed a Government examination, the Day-school being now under Government instruction."

It is matter of congratulation that Native Christians who are in a position to avail themselves of this, can secure for their daughters such advantages as are afforded by this school especially in the way of training for Christian work. The expenses for 1882 were Rs. 1690, the major part of which was received from fees and proceeds of work.

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*The Vedarthayatna*, or Attempt to interpret the Vedas. Monthly part 70. January. 1882. This contains Hymns 36-43 of the 4th *mandala* of the *Rig Veda Sanhita*, with English and Marathi versions, and Marathi comment. These hymns are addressed to the Ribhus, to Dadhikra, a somewhat obscure deity, to Indra and Varuna, to Atma and to the Aswins, objects of worship that have had their day and disappeared from the modern Hindu pantheon to be replaced by others.

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"Why I left the Church of Rome. By Pastor Chiniquy." Protestant Ed. Institute, 38 Parliament St. London. This pamphlet ought to be scattered by thousands. There is nothing in fiction more interesting than the facts here related. Pastor C. was an earnest Catholic, in Lower Canada, and was the means of turning many (nominal) Protestant families to Romanism in early life. Since he was really brought to Christ, he has been the means of helping some thousands of Romanists to find joy and peace in believing. There is nothing more important under the sun than that the multitudes who bear the name of Christ without having the spirit of Christ, should cease to be the stumbling-blocks they are to the non-Christian world.

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We have received and shall notice as we find opportunity, the following; Report of the Society for the Suppression of the Opium Trade; Report of the W. India Auxiliary Ch. Missionary Society; Report of the Basel German Evangelical Missionary Society. *Kavya Dash Vivechan*; Proposed Reforms under Moslem Rule by Moulave Cheraghi Ali.

The Bombay Guardian.

SATURDAY, JUNE 30, 1883.

## SOWING AND REAPING.

Our Lord himself testified that it is a true saying, that one sows and another reaps. Akin to this is the saying of Paul, *I have planted, Apollos watered; but God gave the increase. There are diversities of gifts, but the same Spirit. The man who sows may have set his heart on reaping, but* may be the Master's will that the reaping should come later and by another hand. Some of the most eminent servants of God have been without the privilege of seeing the fruit of their labours. Some have been favoured with extraordinary revelations of the glory of God, for the very purpose of preparing and strengthening them for a ministry seemingly unsuccessful. The manifestation of the divine glory made to Isaiah as recorded by him in his 6th chapter, was to prepare him for this stern commission: "Go and tell the people, Hear ye indeed, but understand not; and see ye indeed but perceive not. Make the heart of this people fat, and their ears heavy and shut their eyes; lest they see with their eyes and hear with their ears and understand with their heart, and convert and be healed." Isaiah was to set forth the Gospel of the coming grace of God more clearly than any other prophet, but the result would simply be the hardening of the people until they became ripe for chastisement and were carried into captivity. And the words quoted are, in John xii., regarded as having been fulfilled in the ministry of our Lord. And we very much fear that the same process is being witnessed to-day in countries where the Gospel is most abundantly and faithfully preached. Familiarized with the great truth that God is offering mercy to men through the Gospel, they forbid their minds to dwell on the justice and holiness of God, or upon a coming judgment, and take it for granted that it shall be well with them. The mercy of God has no power to draw men unless they know him as a righteous and absolute sovereign. But there are many in Christendom upon whose minds some vague impressions of the claims of God as a sovereign have been made, though they continue in sin, and sometimes wallow in it. Now when an evangelist with suitable gifts comes along, many of these people are brought under conviction and find salvation. To the unreflecting it may appear that the evangelist has done the whole work, that it is his ministry alone that has brought about their salvation; and he himself, looking at the sinful and graceless condition in which he finds them, and the marvellous change brought about by his ministry, may be tempted to entertain the same view. But it is certainly not the correct view. Others have sown and he is reaping. To prove this matter, take the case of those evangelists who having had marked success in Europe or America, have gone to the heathen; instead of seeing what they have been accustomed to, souls awakened in every meeting and brought to the Lord, they have gone on for years in their new fields without seeing a soul awakened. There must be the sowing in order that there may be the reaping; this is the rule. The ministry of condemnation precedes the Gospel. There must be some knowledge of sin in order that there may be repentance and a sense of the need of salvation; but in heathen countries a sense of sin is almost unknown. Sin is to be estimated by the greatness and goodness of the being whose laws are broken by it. When we set forth the Gospel to the heathen, they are utterly at a loss to understand how any one can believe it necessary that Christ should die for the sins of men; the price paid for redemption is out of all proportion to the exigency. It is easy to say that faith overcomes all things; this is quite true; but there is an order observed in the achievements of faith; and under certain circumstances the greatest faith is that which enables a man to go on witnessing for God without seeing conversions. One great end that is accomplished by the seemingly unfruitful preaching of the Gospel in heathen lands, before the times of refreshing from the presence of the Lord, is that evidence is furnished of the truth so positively asserted in the Scriptures and so positively denied by man, viz. that men love darkness rather than light, that they desire not the knowledge of the true God, that sin is not a necessity but a choice. If, as soon as the Gospel were proclaimed in a heathen country, all recognized its claims and put away at once their idolatries and became followers of Christ, they would then be tempted to say "we had a predilection for the Gospel and continued in heathenism only because we knew of no better way." But the fact that in every heathen country there is a determined and protracted resistance to the introduction of the Gospel shows plainly that the Bible account of the matter is the true one.

The words, "Make the heart of this people gross, and their ears heavy, and shut their eyes" may fairly be understood as meaning that the effect of the preaching of the Gospel will be to make it evident that their hearts are gross and their ears heavy, for the truth of God; that they have no predilection or susceptibility for it. The fact will be established by the fact that the wondrous love of God in surrendering his Son, the express image of his person, to an ignominious death for the rescue of the sinner, fails to affect the heart of the sinner or to overcome his natural alienation. This is the terrible result of sin that it incapacitates a man for the recognition of the excellence and trustworthiness of the deity. And the faithful preaching of the Gospel either leads men to self-condemnation, or it makes evident the fact that they are dead to all that is admirable in God and in God's way of salvation. To be used of the Lord in demonstrating this fact may be very trying to some who greatly desire to be the means of saving men, but the grace of God will be found sufficient even for this. There must be sowing in order that there may be reaping, and the work of the sower is just as pleasing to the Master as that of the reaper. They who are now resisting the Gospel, will, in some coming hour, be made sensible of the depravity of their nature implied in this, be convicted of sin and gathered into the fold of Christ. Every branch in Christ beareth fruit; but all the fruit does not take on the same form. See Isai. xlix.

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## FRIENDLY WORDS TO EDUCATED NATIVES. XII.

### RESULTS OF PREACHING.

(*Continued.*)

In order to understand what has been accomplished by the preaching of the Gospel, we must take note of the forces arrayed against it. The inhabitants of the ancient Roman Empire had religions which had come down to them from a high antiquity, and which they valued very much as the Hindoos value Hinduism. They were not unwilling to introduce new Gods into their

Pantheon, and if Christians had consented, they would have given Jesus Christ a place among their numerous deities. But the followers of Jesus demanded the rejection of all other worship save that which was taught in the Gospel, and were ready to lay down their lives rather than burn incense before the image of the emperor. Thus all the forces of an hereditary priesthood, and those of the mighty Roman Empire, to say nothing of popular prejudice and philosophic aversion, were arrayed against the preachers of the Gospel. And who were these preachers? For the most part, men of the people, illiterate, poor, representing no force that men cared for. Ten fierce persecutions were waged against the Christians under the Roman emperors, but unsuccessfully. The persecuted cheerfully underwent the various martyrdoms to which they were subjected. But somehow or other their numbers and boldness so far from diminishing, continually increased until the Emperor of Rome proclaimed himself a Christian and Christianity the religion of the state. But when the Gospel began to prosper in the world and to secure for itself the sources of worldly influence and power, it became corrupted, the conditions of discipleship were no longer observed, the world embraced the altered Gospel, and came into the church and swamped it. This led to the rise of the Papacy and also to that of Mohammedism. The Gospel manifested its power during the dark ages by raising up one and another to resist the usurpations of priestcraft, and the history of the Inquisition and similar courts is really the history of those who were strugging to give voice to the instructions of the word of God. Since the reformation and the discovery of the art of printing, the Bible has been translated into the vernaculars of men, and brought within the reach of all classes, and there has been liberty for men to follow their convictions and to declare them. Any one who is acquainted with the history of Europe and America for the last three and a half centuries must be aware that the providence of God has wonderfully co-operated with the church of Christ in bringing about such a development of society and of the forces which control it as has never been witnessed before. The God of the Gospel is the hearer of prayer, and when Christians do his will and seek his glory and the welfare of mankind, his providence works with them. The Gospel has thus had the opportunity to overcome abuses and disadvantages that had interwoven themselves with the very fabric of society. Witness the measure of civil and religious liberty gradually and gloriously achieved in western countries; witness the changed condition of woman, the popularization of knowledge, the facilities of communication, the suppression of the slave-trade, the extension of commerce, the numerous associations and institutions for the relief of the suffering, the improvement of laws, and many other characteristics of the times. Even in Christendom the Gospel is yet far from being in the ascendent, the great majority are not truly *following* Christ, and many of them are opposed to the Gospel. With the various inventions and material improvements of the age there has naturally been a great development of pride and self-confidence, qualities the very opposite of those demanded by the Gospel. The first word of the Gospel is, Blessed are the poor in spirit. An unprecedented measure of prosperity has stimulated in Europeans and Americans an idea of their own superiority which indisposes them to listen to the teachings of the Gospel. Thus the Gospel has had to combat skepticism at home, as well as heathenism abroad. She has done it and is doing it successfully. One skeptic after another has risen up like a Goliath to overwhelm the system expounded by Galilean fishermen, and many have fancied that the fate of the Gospel was sealed. But the Gospel not only survives but pursues a path of triumph and was never more effective than at the present day. The Bible has been translated into nearly three hundred languages in this century, nor is there any country where its evangelists are not found exhorting men to prepare to meet Him who having once come for the salvation of men is coming now to judge them.

## REMINISCENCES. CCXVII.

Extracts from Diary. Bombay, 1849.

May 5th. A year ago I received the news of my dear father's death. Where is he now? And how? The mode of life of the departed is become to me the greatest of all mysteries. But it is one that I am not particularly concerned to have revealed.

The Lord, last December, was pleased to put me into a great machine consisting of innumerable wheels and cylinders and rollers and screws and cranks such as this paper was manufactured by perhaps, and there I have been ever since, worked and tortured along from one part to another, reducing me down to mere liquid pulp and subjecting me to immense pressure and a severe heat. I think, every time I come under a new cylinder, Well, I will now certainly be made perfect to do his will.—But now I am utterly at a loss to know how much of the process is remaining. While the Lord is thus showing his sovereignty, let him remember that he is a prayer-hearing God, and that it is just as important to have infallible proof of this as of the other. He has promised that for the elect's sake, the days shall be shortened. He has put the times and seasons in his own power, in order that when the elect pray he may shorten the days. Within a few months he has shown this by shortening the 1260 days of the Papacy 18 years.

From 606 when Pope Boniface received the title of Universal Bishop to 1848 when Pius ix. fled from Rome, was 1242 years, or reckoning 360 days to the year, 1260 years.

It is often the case, says Edwards, when persons begin with much seeming earnestness, that they do it upon a secret dependence that they shall not need to make these efforts very long. They flatter themselves that in a little time they shall obtain what they seek and then they may take their ease. They never consented to seek in this diligent persevering manner, always; but appointed a time of their own, and sought it on terms of their own fixing.

Resolved to fast more this week than in any week of my life before, except when I was sick and ate nothing.

May 7th. When I consider the wonderful revelations and blessings of the last ten days in March, it seems altogether surprising that April should have been so barren and disgraceful a month. For God's object in making known to me these surprising truths, was not simply to please my mind and increase my hopes, but was mainly no doubt to set before me an array of motives mightily adapted to influence. Those truths contain the motives which doubtless most affect the angels, and contribute to keep them steadfast. These truths should make a man terribly afraid to sin and resolutely adverse to any thing that could displease God, and should constrain him to love God with all the heart and soul and mind and strength. If these truths do not keep me from sin, none others will.

Truths themselves will not do it. "Sanctify them through thy truth." By means of the truth; but the agent is divine, and the trust must be in him and not in the truths.

I may be on my knees day and night and yet God will not keep me from sin, or make me acquainted with it, unless my mind dread it and be in a posture of watchfulness. It is something most melancholy that I should be learning this truth so many times, so many times coming back to the same starting-point. What a weariness must I be to God. It is to be remarked that I have not fasted this last month. And I do not remember any real fast that was not attended with a blessing. I have been living much of the time on bread and water, but seeing I enjoy this as much as others enjoy meats and delicacies, it cannot be called fasting.

A man one day met his sovereign and thinking him to be a mere citizen like himself, said, my desire is to put my foot on the neck of my sovereign. The other threw himself on the ground and said, Have your desire. But the man shrunk back confounded and exclaimed, I'm a vile wretch and do not deserve to have such a master, no, not to live. We are every moment to choose between God's will and our own; when we choose our own we, in fact, express a desire to trample on the glory and dominion of God, and as no will can be carried out without God, we are to regard him as so casting himself down before us. Probably the holiest man in the world is he who retains most keenly and unceasingly the sense of his liability to sin. I desire to be that man.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

## CORRESPONDENCE.

*To the Editor of the Bombay Guardian.*

Dear Brother,—In Mr. Evans' biographical sketch of the late Rev. Alexander McCumby—abridged from the *Indian Baptist*—(see *Guardian* of the 16th instant) it is said that the fact, that Mr. McCumby "lived and laboured as few could have done, for 45 years, "in making known the true God and His "grace in Christ Jesus, and saw no fruit of "his labour in the shape of converts to Christ, "is most instructive as indicating the attitude "of the people of India towards Christianity, "and the mighty barriers which are in the way "of *real* conversions to God."

Now, had not the failing in Mr. McCumby's preaching, noticed by his biographer,—that of "dwelling *too much* upon this question (false gods), and too little upon the grace and truth of the gospel," much to do with his seeing "no fruit of his labour in the shape of converts "to Christ?"

Again, are the "mighty barriers" referred to by Mr. Evans, more difficult of removal than the mountain of which our Saviour speaks in Matthew xvii. 20, and parallel passages?

Another thought, do not we ourselves, Christ's professing people, constitute, too frequently, these mighty barriers? "Then came "the disciples to Jesus apart and said, why "could we not cast him out? And Jesus said "unto them, because of your unbelief." (Matt. xvii. 19, 20.)

"The preaching of the cross," coupled to such faith as shall enable God's co-worker to rely on the specific promises contained in John xiv. 13, 14. ("And whatever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it"), and a firm

unbending reliauce on the Holy Ghost, *must* lead to substantial results in the shape of fruit, seen and unseen. Yes, the promise, "He that "goeth forth and weepeth, bearing precious "seed, shall doubtless come again with rejoic- "ing, bringing his sheaves *with him*," is to be partially fulfilled at least, even in this life, provided the "precious seed" of "the glorious gospel of the blessed God" be scattered in hearts prepared for its reception by the Holy Ghost, who will do both the preparatory and final work in the sinner's heart, "if we have faith as a grain of mustard seed."

E. J.

Secunderabad, Deccan, 19th June, 1883.

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Secunderabad, Deccan, 25th June, 1883.

DEAR BROTHER,—The following Notes may be deemed sufficiently interesting to warrant their finding a corner in the *Guardian*.

Yours fraternally,

E. J.

22nd June.

Went out last evening with Bro. C. B. Ward and party. We sang on the way to the Market, outside of which a stand was made. Concourse of people pretty large—"all sorts and conditions of men" among the middle and lower classes, present. Sister Blewitt led off the preaching in Telugu: subject, "Parable of the sower." Much noise, people clamouring to be heard: others, Mahommedans crying out "Speak to us in Hindustani."—Bro. Luck also preached in Telugu. Interruptions frequent. Bro. Blewitt followed in Hindustani. The Mussalmans present seemed bent on holding a controversy, and clamoured vociferously for a hearing: so did a few Hindus. When told that the missionaries did not intend to argue with them, they did not appear satisfied, and became noisier than ever. Did not see a policeman present. Bro. Ward has adopted the plan of singing or praying when the multitude make too much noise to admit of the speaking being heard. The effect, *viz.*: the subsidence of the noise—demonstrates the wisdom of such a course.

From the Market we marched to a square near the Head-quarter Police Station. A great crowd followed us, but the Mahommedans (or the rougher sort of them) seemed to drop off one by one, for they did not disturb us again. Two policemen joined us in the square and taking their stand amongst the crowd, kept order for us: there was, however, little or no disturbance. A few people wished to ask questions, and promised to become Christians if answered satisfactorily! They did not seem sincere but were told that the missionaries would be glad to see them at the "Mission Home" (not a *palace*, except in the sense that some of the King's children inhabit it!) where they could ask as many questions as they liked.

Bros. Ward and Luck preached in Telugu in the square. Bro. Blewitt's violin and banjo, aided by a pair of cymbals, make the singing attractive, and the combination aids materially in collecting a crowd.

There is no doubt the devil was in a towering rage during all the proceedings of last evening. He stirred up some of the people, and would have disturbed them still more, had the missionaries departed in the least from their rule to hold no controversies.

That the preaching of the Everlasting Word was listened to attentively by many will be no strange assertion to make, but I was greatly interested and encouraged to notice the nods and other gestures of assent made by first one and then another, as the preaching proceeded; the women vyeing with the men in this attentiveness. The devil must have been more chagrined than ever to find that he could not arouse everybody "against the Lord and against His Anointed!"

This work is being watered with ever-increasing faith and prayer, as well as executed in sole dependence on the Holy Ghost, "the Lord and Giver of life:" that it will succeed, therefore, cannot be doubted. Will all who read these notes pray fot both work and workers?

I would also notice a weekly holiness meeting that has been started by Bro. Ward. The first was held last uight; a dozen people were presented—all Methodists, or sympathisers with them. We had a grand time. In connection with the prevailing theme, the tobacco question arose, almost naturally.

It may be said that the verdict was against the use of the dirty weed by Christians, for reasons advanced by the inspired Apostle in 1 Cor. vi. 19, 20.

E. J.

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## "ARE YOU SURE?"

[This is the letter referred to in the Rev. Mr. Gladwin's letter, published last week. *Ed. B. G.*]

DEAR CAPTAIN GLADWIN;—I bless God for sending the Salvation Army to Madras, as by God's blessing it has been the means of my conversion; and not only mine, but of my dear wife's also. And now I want to tell you how I got converted and found this full Salvation in Christ Jesus. I was brought up in the manner termed "religiously." I used to attend church regularly, receive communion whenever I could, read my Bible and say my prayers morning and evening. I never swore or made use of filthy expressions, never told lies or did any of those things which would be considered improper by my clergy or my superiors. In fact I was considered a very good Christian and I believed it myself too. But Glory to God he has shown me that my heart was all wrong, that I was only a nominal Christian, that all my so called goodness was only self-deception and filthiness in His pure eyes, that I must come to him with my polluted heart and self-satisfaction, and leave all at the foot of the cross, looking only unto him for everything. When I went to Jesus with all my sins about me and asked him to take me just as I was and gave him my heart, the lightning's flash was nothing to the swiftness of that dear Saviour's answer of forgiveness to me. Truly God's ways are not man's ways, as you will see when I tell you how it was that I came to seek for this wonderful Salvation, after living about 25 years without it. I attended the meetings of the Salvation Army regularly from its first coming to Madras, and had attended several times without any benefit to my soul, yet I did not attend to make fun of, or criticise the Army or its work. I simply went in the same spirit that I used to attend Church, with perhaps a slight tinge of curiosity. However God in His providence made me very curious indeed,—the curiosity that saved my soul from hell. One evening about the 9th May 1883, towards the close of the meeting in your Barracks in Popham's Broadway, I was sitting in a seat not far from the platform, when you, as is your usual custom, were going from one to another of your congregation, striving to induce them to give their souls to Christ. When you arrived at where I was seated you said something to me which I did not catch, as unfortuuately my right ear, which was next to you, is completely deaf. I looked inquringly at you, but you had passed to a young woman in the next seat and as my good ear was towards her I was enabled to hear the words which passed between you and her. They were few and simple. Glory to God for their simplicity!

You asked her if she was saved and she replied "Yes." But the "yes" was spoken in such a doubting manner (so it appeared to me and I think also to you) that you promptly asked her "ARE YOU SURE." Glory to God! here are the three words that wrought this wonderful change in me by the power of the Holy Spirit. "ARE YOU SURE?" These words went straight to my heart. They were the swift arrow of God's Holy Spirit piercing my soul. The thought immediately struck me—perhaps such was the question which Captain Gladwin put to me and which I did not hear, and perhaps such lukewarm doubting answer might have been mine and now how I praise my Saviour that the rebound as it were of your query to that young woman, "ARE YOU SURE?" was the means of my *instant Salvation*. For in the seat where I sat, there and then I gave my wicked and polluted heart to God and accepted the salvation which my dear Saviour purchased for me with his precious blood, and bless the Lord he changed everything in an instant. I want to tell you also, that a few days previous to my conversion, my dear wife got gloriously saved too, even in the very first meeting of the Salvation Army that she attended. And now don't you think that I have reason to thank God and praise Him every moment of my life? God was pleased some years ago to take to himself my first born child, a dear little daughter, at the age of 4 months. It never struck me then that if I continued in my sins that I would be separated from her hereafter. But now I can see the dreadful abyss to which I was hastening, from which my Saviour has so providentially and miraculously saved me through the instrumentality of the Salvation Army. Now I go on my way rejoicing in the blood of Jesus, rejoicing in His full salvation, rejoicing that I will meet my dear little babe in heaven and rejoicing that I am the son of a King and the father of an angel. Bless the Lord! I think I have told you all now, and oh may God bless and prosper the work of the Salvation Army all over the world to the saving of perishing souls and that it may soon spread abroad throughout the length and breadth of this heathen land, and that its Officers and Soldiers may be blessed with increased health and strength and filled with the full power of the Holy Spirit to carry on this great work of salvation and that those saved may continue steadfast and build up in Christ Jesus is the earnest prayer of your brother in Christ.

T. W.

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SIR,—The special services held in Coonoor during the past week have been attended with much blessing. Sinners have been saved, and believers much quickened, and many grateful testimonies are given to the great benefit received in connection with these meetings.

It is proposed (D. V.) to continue these services during the coming week, and it is hoped that what has been already realised may prove but the precursor of a plentiful shower of blessing from on high.

The ministrations of the new Chaplain, Rev. J. M. Walker, in connection with the above effort have been highly appreciated. God has helped His servant to speak the truth with great power and boldness, and his presence in the station has already proved itself a benediction to many. His discourses have been most instructive and soul stirring, and eminently calculated to stimulate believers to "go on unto perfection," and to lead sinners to see that "It is a faithful saying, and worthy of all acceptation that Christ Jesus came into the world to save sinners."

In these special services he has worked in most delightful harmony with Christians outside the communion of his own Church, apparently losing sight for the time being, of all minor points, for the sake of uniting with all who love our Lord Jesus in sincerity, in the one great work of saving souls.

How greatly would the interest of the "holy Catholic (or universal) Church" be promoted if all her ministers were men like-minded, and thus striving to realise that true unity amongst Christians for which their Lord and Master prayed in John xvii. 21, then the world; would be indeed constrained to believe that Jesus is the sent of God," the true and only Saviour.

Giver of peace and unity,
Send down thy mild, pacific Dove:
We all shall then in one agree,
And breathe the spirit of thy love.

We all shall think and speak the same
Delightful lesson of thy grace:
One undivided Christ proclaim,
And jointly glory in thy praise.—

O! let us take a softer mould
Blended and gathered into thee:
Under one shepherd make one fold,
Where all is love and harmony.

So shall the world believe and know
That God hath sent thee from above,
When thou art seen in us below
And every soul displays thy love.

R.

24th June 1883.

## NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club.)
*Pastor*—The Rev. William Bell, M. A.
*Hours of Service.*
Sundays—7-30 A.M. and 6 P. M., Wednesdays—7-30 P.M.

# Epitome of News.

## SATURDAY, JUNE 23.

—*Times of India*: In Article 61 of the Treaty of Berlin the Sublime Porte undertook to carry out, without further delay, the ameliorations and reforms demanded by local requirements in the provinces inhabited by the Armenians, and to guarantee their security against the Circassians and Kurds. It further engaged to periodically make known the steps taken, to this effect, to the Powers, who were to superintend their application. Five years have elapsed, and no reforms whatever have been carried out; indeed, matters, according to other authorities besides the *Daily News* correspondent, have gone from bad to worse.

—Same: Although not generally recognised, hard work, either mental or physical, is of all things one of the greatest blessings to the Anglo-Indian in the trying plains. If busily engaged during the long hot hours of the day, he has little or no time to think of the degrees of heat the thermometer registers, or of the accumulations of water in the rain gauge. Even mosquito bites lose somewhat of their bitterness if his time is taken up with honest toil. The *ennui* of life—that abomination of desolation—is tasted most by those who count the hours under the droning punkah, consult their watches as to when the sun will set, or light yet another cheroot to kill the day.

—*N. Y. Evangelist*; London: This year must be marked with a white letter in the Christian Missions Calendar. A perceptible advance has been made along the whole line of the allied Christian army. This is especially true with regard to finance. The sums laid on the altar for the work of the Lord exceed those of any former year. For last year alone the excess, taking all the societies together, is upward of £140,000, or about 10 per cent. on all the givings—the entire missionary income of all the societies being somewhere about £1,400,000. Such a wave of prosperity has not occurred for many years, and must stop the mouths of those who, always disposed to rail against the missionary cause, were pointing the finger to the stagnant condition of the Churches' operations for the past few years, and were predicting a general failure of the whole cause at some date in the near future; and glad they seemed to be that the Eastern superstition was apparently about to be relegated to the shades. Warned by such notes, the various Christian agencies have shaken off their apathy, and by one stroke have raised the thermometer of their liberality to a higher mark—proving that God, in the simplest manner, can make the wrath of man to praise Him.

— A fatal accident to a young officer of the Army Medical Department is reported from Cherat. Surgeon C. M. Johnstone, it appears was thrown from his horse on the 12th instant, and was so badly injured that he died last Sunday.

## MONDAY, JUNE 25.

— The British Consul at Jeddah reports that telegraphic communication in European languages is now open between the Hedjaz and Europe or India, *via* the Soudan.

— The *Madras Mail* reports the death at Palamcottah, on Tuesday last, of Mrs. Sargent, wife of Bishop Sargent of Tinnevelly. The deceased lady was 74 years of ago, and had shared her husband's missionary labours in India for many years.

— The Government of India have signified their appreciation of the good services rendered by Lieutenant-General Sir R. Phayre, towards the restoration of tranquillity in Ali Rajpur; and have also communicated to the Maharaja of Dhar their cordial acknowledgments of the valuable assistance given by him during the late Bheel disturbances in that locality.

— In the course of some remarks on a leader which appeared in a contemporary, charging the Bengalees with being cowardly, the *Amrita Bazaar Patrika* says:—We admit the charge, but they have their excuses. They have to cope with brave Englishmen, whose bravery is especially manifested when armed with a loaded snider and in presence of the unarmed native, who has to fight with a stick picked up in the streets.

—A correspondent of a Madras paper, writing from Nagpore, sends the following singular account of the origin of a fire which has just occurred there:—Some few days ago a fire broke out in the town of Multai, in the Baitul District, which consumed a greater portion of that town, leaving some 1,500 or 2,000 families houseless. The cause of the fire has not yet been discovered, but a strange story is current in connection with it. It appears that a woman who is barren, on consulting her family priest, was told that if she burnt seven houses, she would become fruitful, and the poor deluded creature, believing the statement, employed a girl (probably a relation of hers) to burn the houses, but unfortunately the flames, becoming furious, did not stop at the *seven* that were needed.

—*Native Opinion* says:—The highest tribunal of the land has dismissed the appeal by Government in the case of Imp. *vs.* Hewett. Whatever the technicalities of the law in respect to the act complained of, it is not satisfactory that an impression should go abroad that an assault with a gun is not so criminal an act as it was hitherto supposed to be, and might well be compounded if no more than a simple hurt be actually caused. We are not going into the details of the case on this occasion; but we are disagreeably surprised to find the judiciary outdone in justice and fair play by the executive on this occasion.

The *Indian Spectator* thinks that the High Court decision in the case will prove a dangerous precedent.

—Government have decided to offer rewards for the destruction of locusts and locusts' eggs.

—Bishop Mylne is delivering a series of Lectures in Poona, on the Prayer-Book.

## TUESDAY, JUNE 26.

—The chief steward of the s. s. Clan Murray named Robert Ferguson, aged forty years, addicted to excessive drinking at times, was found lying dead in his cabin with an empty whisky bottle by his side.

—*Times of India*; Lahore: It is reported that the Shinwaris attacked the Ameer's guard escorting a quantity of the ammunition recently sent to the Ameer by the Indian Government. The guard was overpowered and the ammunition looted.

—*Times of India*; Alexandria, 14: The great event of the week has been the hanging of Soleyman Daoud, who was in command of the troops at Alexandria during the bombardment, and who on the 12th July, 1882, gave orders for the burning and pillaging of the Christian portion of the city. Tried by a court-martial composed of native and European officers, and found guilty on the clearest evidence, this inhuman wretch was publicly hanged on Saturday, 9th instant, at the end of the Great Square, on the very spot where he issued orders for the fiendish work. Daoud admitted having superintended the burning and pillaging of the city, but declared he had been ordered to do so by others, especially, of course, by Araby.

—*Indian Chr. Herald*: The Bengali commentary of the New-Testament prepared mainly by the late Dr. Wenger, and continued by the Rev. G. H. Rouse M. A. LL. B. will soon be completed. It has occupied twenty years in preparation. The Bengali language does not yet contain a Biblical Commentary on the Old Testament, but that want is likely to be met.

—Baboo Goshta Behari Makkar B. A. Head Master of Free Church School, Mahanad, has been baptized by Rev. Jagadishvar Battacharya.

—*Overland Mail*: Sir George Bowyer, Bart., died very suddenly on June 7, at his chambers in King's Bench Walk, Temple. When his laundress entered his room in the morning she found him in bed dead, and when a doctor was sent for he stated that life had been extinct for some hours.

—A return, moved for by Mr. H. H. Fowler, of the churches, chapels, and buildings registered for religious worship in England and Wales, has been published. The following is a summary:—Churches and chapels in which marriages are solemnised according to the rites of the Established Church, 14,573. Places for worship certified under Acts 15 and 16 Vict. c. 36, and 18 and 19 Vict. c. 81:—Presbyterians: Church of Scotland, 6; United Presbyterians, 7; Presbyterian Church in England, 57; Presbyterian Church of England, 201; Independents or Congregationlists, 2,603; Baptists, 2,243; United Brethren or Moravians, 34; Roman Catholics, 824; Society of Friends, 375; Unitarians, 124; Wesleyan Methodists—Original Connection, 6,469; New Connection, 290; Primitive Methodists, 3,825; Bible Christians, 495; Wesleyan Methodist Association and Wesleyan Reformers (generally forming the United Methodist Free Church), 1,230; other Wesleyan Methodists, 66; Calvinistic Methodists, 895; Countess of Huntingdon's Connection, 35; New Jerusalem Church, 39; Catholic Apostolic Church, 47; Latter Day Saints, 47; Jews, 60; all others ("Christian Brethren," "Protestants," "Protestant Dissenters," and those who object to be designated by any distinctive appellation), 1,371: total, 21,343.

—Two gentlemen in America have offered to support fifty schools in Oudh and Rohilcund in connection will the M. E. Mission.

—*Indian Witness*: Just now, when medical work for woman and education of females in medicine are attracting a good deal of attention in India, it may be interesting to know what the Methodist mission of North India has been doing in this line. Some ten years ago Dr. Humphrey of this mission trained and passed a certificated class of native women, several of whom have filled important medical posts since. A year or two later Miss Swain, M. D. trained a class of native women as doctors at Bareilly, the seat of a large woman's hospital kept up by her. In this same station last year a class of five girls were graduated as native doctors under the training of Dr. Dease of this mission. A new class is now under training by Dr. Dease, consisting of six native women and girls and six East Indians. This is a good record, and we doubt not many will be surprised that so good a work has been going on so quietly.

## Wednesday, June 27.

—Yesterday a B. B. and C. I. passenger train from Bombay ran into some wagons and a shunting engine at Bandora, the driver of the former having neglected to notice the danger signals. Some damage was done, some persons were hurt, but no lives were lost.

—*Bombay Gazette:* The five thousand rupees subscribed to establish a memorial of the late Dr. C. Morehead, the first Principal of the Grant Medical College, are to be devoted to founding a scholarship in connection with the Bombay University, to be styled "The Charles Morehead Scholarship in Clinical Medicine," and to be awarded annually "to the graduate in medicine (L. M. and S.), who passes with the highest number of marks in Clinical Medicine."

—*Bangalore Spectator*: —A private of the South Wales Borderers, named John Kennedy, shot himself last week in the barrack room of his company (D).

## Thursday, June 28.

—*Times of India*: What sort of catastrophe does the Government of India wait for prior to directing that the ball ammunition now in the possession of every soldier, and which he occasionally finds so cruelly handy, shall be withdrawn and placed in proper custody? Will Private T. Atkins continue to be provided with the means of dealing dire destruction till a major-general or two shall have fallen to the bullet of some vengeful wretch? Or will the order of withdrawal be deferred till the Commander-in-Chief himself shall have been greeted with a succession of dropping shots, as he rides across the parade ground of some British regiment? There is not an atom of reason why ball cartridge should be served out to troops occupying a peaceful cantonment in India, exactly as if they were in the midst of an enemy's country, and liable to the sudden assault of an armed foe. To carry out the principle involved to its logical conclusion the troops should be constantly confined to barracks, ready to oppose some momentarily expected attack.

—Genl. Sir E. Sabine, whose death is just reported, was born in 1788 and became 2nd Lieut. R. E. in 1803, *eightly years ago*. He made some valuable discoveries in science, especially in connection with magnetic forces.

—The *Madras Times* says:—Mrs. Sargent was always beloved for her motherly disposition, her kind and suave manner, and her sincere piety. These qualities not only endeared her to the native Christians who form the Bishop's flock, but to the children who attend the school either as boarders or day-scholars. In Palamcottah the Church and Mission buildings are within easy distance of each other; and both Bishop and Mrs. Sargent had so identified themselves with the place that it will take a long, long time before the sense of their sad loss to the Mission wears away.

—The Str. *Malwa*, with English Mails, left Aden for Bombay, Tuesday at noon.

—*Bombay Gazette*: Mr. Labouchere has betted Mr. Alfred Bishop ten to one in hundreds (the stakes to go to a particular hospital, it may be observed) that the seer will not guess the number of a bank-note which the wide-awake representative for Northampton has taken precautions to keep from his knowledge by ordinary and mundane means. Mr. Bishop has "taken" him, and backed himself to guess the number of the note by his power of reading the owner's thought.

—The special feature of the new observatory at Columbia College, in New York, will be a paper dome. This will be the fourth paper dome in the United States, aad in the world, for in no other country has paper been yet applied to such a purpose.

## Friday. June 29

—Deaths last week, 384.

—Fall of rain to date, Fort, 19 inches,

—*Bombay Gazette*: We very much regret to see that the cholera mortality in the several affected districts where the disease has been alarmingly destructive of life for several weeks past continues to increase rather than decline. The latest season reports, for the week ended on June 27, record no less than 633 deaths as having occurred in the Ahmednuggur district alone during the seven days, 502 in the Khandesh, and 456 in the Poona collectorates.

—The B. B. and C. I. Railway has been injured by floods near Nousaree.

—Mowla Meerasha has been sentenced to three years' rigorous imprisonment for killing Sayanee Kuradee, in Camatipore.

—C. W. Atkins, Engine-driver, has been granted a divorce from his wife.

—*N. Y. World*: It is wonderful to what extremes of ingenuity the inventors of infernal machines have gone. Machines have been and are being made in the shape of chunks of coal. They explode when thrown on the fire. Holgate has made a novel machine in the shape of a satchel. The handle connects with a vial inside, or with a spring falling into a slot. Lifting the satchel, or touching the handle, explodes it. Not long ago, in New York, a machine of the pancake pattern was so constructed as to be made into shoe soles. Walking on the soles for a certain time causes them to explode, and woe be unto the unfortunate possessor. The demand for internal machines increases constantly, and from the most unexpected quarters. There are living at New York and Philadephia representatives of all the revolutionary societies in the world. They are not confined to Europe, but extend through Mexico and South America. A considerable number of eight-day and thirty hour machines have been made in Philadelphia and sent to Santo Domingo and Hayti. A large order is now awaiting shipment into Mexico. Peru alone, of the South America countries, has used them. There were sent at one time into that kingdom a dozen of eight-day machines, and this within six months. Italy, Germany, and Austria buy plenteously. From certain indications it would appear that some sort of a movement is speedily contemplated in Italy. An unusually large number of machines have been bought in Philadelphia to be sent to that country, and orders are coming in every day. Holgate was asked the other day what would be the effect of the explosion act now before the Pennsylvania legislature. He said, "It will be inoperative. My machines are not infernal machines until they are made so. Anything can be made into an infernal machine—an orange, a hat, a boot, a coat, a shovel, a pound of sugar, anything in fact. To crush the business in this way is impossible."

—A Poona paper learns that the board of directors at home, of the G. I. P. Railway, have resolved upon reducing the present railway rates—doing away altogether with fourth-class carriages, and abrogating the return-ticket system. The fares, as revised, are to stand, we are informed, between Bombay and Poona, at Rs 7, Rs 3-8, and Rs 1-8 for the three classes, respectively. This reduction will come into force from the 15th proximo.

—Miss Pheroze Sorabjee is appointed to act as Lady Superintendent of the Ahmedabad Normal School during the absence on leave of Miss R. Morris.

—*Times of India*: There has been a rather serions outbreak of cholera in the Girgaum Police Court premises. Constable Hays, who had qnarters in the building, was seized with cholera a few days ago and died at the European General Hospital on Wednesday night. Inspector Guider and Constable Smith, who also reside on the premises, were attacked about the same time, but we are glad to state that they are now reported to be doing well.

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I have looked into most philosophical systems, and I have seen that none will work without a God. —Prof. Clerk Maxwell, *Life*, p. 426.

# Selections.

## RENAN'S "RECOLLECTIONS."

M. Renan's *Souvenirs d' Enfance et de Jeunesse*, just published, is one of the most remarkable books of our time. It possesses an interest for greater and wider than it would command, even as the record of the early life of one of the leaders of thought in France, whose published writings, especially on the origin and early history of Christianity, are exercising a large and very dangerous influence in every part of the world. The chapters of the *Souvenirs* which are taken up with the personal details of the first twenty-three years of his life are the most interesting, and are written with the highest dramatic power. He has adopted the method of *Souvenirs* to express *certaines nuances de pensées* which his other writings have not given. He warns us against too literal a construction of some of the more highly drawn parts of his story. "If it had been usual he would more than once have written in the margin the words, '*Cum grano salis.*'"

Ernest Renan was brought up in the little village of Trégnier, a place entirely ecclesiastic, a stranger to commerce and to industry, a vast monastery, whither no sound from without penetrated, "where the things which men pursued elsewhere were called vanity, and where the things which lay-people called chimeras passed for the only realities." On the eve of the festival of the patron saint the inhabitants were wont to assemble in the church, and at midnight the saint stretched forth his arms to bless the assembled multitude. If any sceptic in the crowd were to lift his eyes to see if the miracle were real the saint was grievously offended by the suspicion, and so, through the fault of this one miscreant, nobody was blest. Renan never doubted any part of this teaching until his sixteenth year, when he came to Paris. The faith of his early life had disappeared never to return; but he continued to do mechanically what he used to do from conviction. "When Orpheus, having lost" his ideal, was torn in pieces by the Menads, his lyre "continued to repeat—Eurydice, Eurydice." So Renan continued to look on himself as "a spoiled priest." His early teachers warned him off the pursuits of history and of natural science, and visited with special penalties the dangerous faculty of writing French poetry. Hence his inability to write poetry, which he has regretted ever since. An invincible association of ideas made him shun rhythm and verse, for which his masters had inspired him with a kind of fear. Subsequent chapters describe his residence at the little Seminary of St. Nicholas du Chardonnet, the Seminary of Issy, the Seminary of St. Sulpice, and finally, the first steps outside St. Sulpice. A Breton legend of a village submerged by the sea, the towers and spires of which (as in the case of a well-known Irish legend) are seen by the fishermen when the sea is calm, and the bells of whose churches seem to be heard from the abyss, are the symbol of his own life. "Sometimes he pauses to put his ear to these trembling vibrations, which seem to come from infinite depths, like voices from another world."

We have not often the opportunity of seeing the interior of the schools and colleges for educating and training the clergy of the Church of Rome. In the pages of this book we have the testimony of one of the most distinguished of living Frenchmen, written in the most grateful spirit, and with an evident purpose to place in the most attractive light all the scenes and associations of his infancy and youth. There is no complaint, no indignation, nothing but sorrowful regrets and respectful sympathy. The step is indeed irrevocable. He cannot go back to Catholicism, unless by the amputation of a faculty, by stigmatizing

definitely the faculty of reason for ever, and imposing on it a respectful but absolute silence. It is strange to read of the freedom of his studies, even while he was supposed to be preparing for the priesthood. He had read the leading textbooks of German and English philosophy, KANT and HERDER, as well as LOCKE and REID. One of his former teachers had told him that he was no longer a Christian, but this warning produced no immediate effect. At length the time came when he must abandon a position which had long been insupportable. If he were a Christian at all, it was of the school of Halle or Tubingen. A secret voice was saying to him, "Thou art no longer a Catholic. Thy ecclesiastical dress is "a lie—quit it." And so he made the first move outside St. Sulpice. He tells us of the struggles which it cost him to take the irrevocable step in the strange course which has drawn him farther and farther away, not only from the religion of his childhood, but from Christianity itself. He regards himself as a confessor for the truth. He assures us that no motive less powerful than love of truth could have sustained him in the terrible conflict, which ended in changing the ardent candidate for the priesthood into the bitter scoffer; the friend and favourite pupil of DUPANLOUP into the VOLTAIRE of the nineteenth century. How far the Church of Rome herself is responsible for this it would be invidious to inquire. But all through this melancholy history, and in the list of books—German, French, and English, which he read with such avidity, and in which we can trace the germs of most of his subsequent wrintings, there is no mention of a single one in which he could find an answer to the question which was continually recurring—Is Christianity true? The absurdest legends in the lives of saints, and the most transparent tricks by which a crafty priesthood imposed on the credulity of a deluded peasantry were placed on the same level with the miracles of CHRIST and the lives of the apostles. He describes his last interview with DUPANLOUP, and tells us of him that "the Scriptures in his "eyes were useful only to furnish preachers "with eloquent passages." The interview with RENAN was followed by a note from the eloquent prelate, which is still preserved,—"Do you want money? This would be very "easy in your case. My poor purse is at your "service—I wish it were larger." He would not be bribed, and was not convinced. He put off the *soutane*, never to resume it again.

Such are the main features of these sad "Recollections," It is probably one instance out of hundreds of which the world never hears. The Mediæval methods of ecclesiastical discipline and the Mediæval subjects of ecclesiastical study are no longer sufficient, even in the Clerical Training Schools of the Church of Rome. New attacks must be met by new methods of defence. The thoughts of men who are inquiring for the truth of the Christian religion are not to be answered either by threats or by bribes, but by reasons showing that religion has nothing to fear from science or from history. But the method of Dominic or of Dupanloup is easier, and has always found greater favour with the Church of Rome than the method of Pascal or of Butler, The effect of this evasion of the plain duty to show that Christian faith is not contrary to reason nor irreconcilaable with history nor with science may be traced all through the writings of RENAN. He assumes in all his inquiries that the supernatural must be false, and in his various treatises on the Origin of Christianity, from the first sentence of the *Vie de Jésus*—"*Jesus was born at Nazareth*"—until the close of his last lecture on "MARCUS AURELIUS and the end of the "Ancient World," we have a series of brilliant imaginary pictures rather than just and impartial histories of the time. The fascination of his style has led many to over-look the bitterness of his anti-Christian prejudice. We have often wondered how a student of history, accustomed to deal with ancient records and familiar with historical methods and historical tests, could defend himself from the charge of dealing with the books of the New Testment in a spirit of such palpable unfairness as would not be tolerated nor even attempted in the case of any other writings of antiquity. It has often been asked how he could apply to the Gospels such tests as would destroy the strongest historical testimony to the most recent facts. We find the solution of this perplexity in the *Souvenirs*. RENAN describes his method in these words:—"An inspired book is a miracle. It ought to present itself under such conditions as no other book." (P. 225.) This is to assume an unlimited licence of criticism, as unreasonable in itself as it is inconsistent with the claims of the inspired writers and the nature of inspiration. We are not tied down to any definite theory of inspiration, nor are we able to distinguish in every case the Divine from the human element in the Gospels, but the meaning of the books themselves is to be ascertained in the same way as the meaning of all other writings, whether inspired or uninspired. While on the one hand they claim no exemption from the severest examination and cross-examination, provided it be honest and impartial so on the other hand they have not been exempted from the unavoidable imperfections of all human speech, nor have they been miraculously protected from the difficulties and dangers which must attend the transmissions of all ancient documents through so many centuries, and their translation into the languages of our own day.

It would be interesting to know the canons of interpretation which the deniers of Revelation have laid down for the interpretation of inspired books. "*Il devrait se présenter dans les conditions où aucun livre ne se présente.*" Distinguished Frenchmen, like COMPTE and RENAN, who have broken away from the Church of Rome, often bring with them the leading principles of their former creed and apply them to a new system with which they are incompatible. An infallible Church no doubt claims for itself the power to lay down rules by which Scripture shall be interpreted and even asserts the same authority for herself as for the original record. But Scripture gives no sanction to this assumption. The Gospels were not written for ecclesiastics, nor for men of great learning and leisure, but for the multitude and for Christians of every station and every phase of culture. No special rules were given nor required for ascertaining the meaning. They asked no indulgence and claimed no exemption. But those who are familiar with the extraordinary interpretations of RENAN will recognise in these words of his the source of the strange theories by which he tries to discredit the belief of the Church.

In these words they will find the sufficient explanation of many of the errors into which he has fallen. For example, he has taken the Gospel of St. JOHN as the only reliable record of the life of CHRIST, and everything not mentioned there, as the birth in Bethlehem and the Ascension, he assumes to have been unknown to St. JOHN. He has not thought it necessary to inquire whether St. JOHN may have seen the other Gospels, and whether there were not (as there certainly are) many allusions to these and other parts of CHRIST'S life which this Gospel does not expressly record. If he has failed, it was not from lack of confidence. He tells us that "he alone of his age has been able to comprehend JESUS and FRANCOIS D'ASSISE"! (P. 148.) To disprove this boast it is not necessary to go further than to point to the strange collocation of these two names. But the results of a criticism begun with such an ostentatious avowal of unparalleled capacity, and with a deliberate intention to discard in the case of the New Testament the generally accepted rules of literary interpretation, have been placed before the world in the numerous writings of this distingushed Frenchman.—(*Record.*)

## DR. SOMERVILLE IN AFRICA.

AN interesting letter has been received from Miss Lorimer, giving an account of a visit paid by the Rev. Dr. Somerville to the Gordon Memorial Mission carried on by Dr. Dalziel on the confines of Zululand and Natal. Previous to Dr. Somerville's arrival, the friends of the mission station, with many of the natives, met every evening to pray for a blessing on the expected visit.

Dr. Somerville and Mr. J. B. Cumming reached the mission on 20th February, having travelled from Pieter-maritzburg in a waggon ten feet by four feet, drawn by six mules, and conducted meetings at Grey Town, etc., on the way. On their arrival at Dr. Dalziel's house at night, after a rough journey, a servant came over saying, "Umfundise mdala en fikile" (the old teacher has arrived). "We at once," writes Miss Lorimer; "went over in the moonlight, and really beheld our old friend sitting on the parlour sofa. It was indeed true, no dream; for we heard the well-known voice, as we exchanged warm, joyful greetings—'This is like home,' etc. The travellers had had a fearful thunder-storm on the way, and had been detained by it. Messrs. Campbell, Christie, and Christison were sent for, and came to shake hands and to welcome."

The next day Dr. Somerville held a meeting in the school-room, at which one hundred and fifty were present, all Zulus (excepting the agents of the mission and their wives), some dressed respectably, but also a large number of wildlooking heathen, with barbaric ornaments, and feathers in their hair. Dr. Dalziel interpreted, and the audience listened with wonderful attention and interest. This was the first of eight meetings for natives held by Dr. Somerville at the Gordon Memorial Mission. At the end of one meeting, all were asked to hold up their hands who would like to become Christians and to be prayed for. After a time of silence a woman did so, and was followed by eleven others, native men and women.

During his visit, Dr. Somerville had the privilege of baptizig three Zulu converts, two young men and a young woman. The lads were named respectively Alexander Somerville and Barr Cumming.

Dr. Somerville and Mr. Cumming, on leaving the station, set out for Kimberley. In spite of all the fatigues of the journey, Dr. Somerville was enjoying good health.—(*Free Ch. Monthly.*)

## TEMPERANCE DEMONSTRATION, EXETER HALL.

### ADDRESS BY MR. S. MORLEY.

I believe that the keystone of the commonwealth is the hearthstone, and that the strength and power of England may be more accurately measured by the virtue of the people and the purity of her homes than by her wealth or the strength of her army. If our people are to be intelligent and strong they must, by God's blessing, get out of the habits that are enslaving them. That we are lessening the extent of that slavery I am thankful to know, and I feel assured that future Chancellors of the Exchequer are likely to have trouble enough from a diminished revenee. I have been many times cheered by the words of a man who has taught the English people a lesson which they might well lay to heart. I refer to the Malagasy Envoy who said to a deputation that waited on him upon this subject, "It is better to have a falling revenue than a degraded people." I remember well Lord John Russell, who ought to be held in honoured remembrance by all, saying to a deputation at which I was present, that "the Government would not dare to tax the people as the people taxed themselves." If the people only knew what they were spending on that which is valueless, there would be a determi-

nation on the part of the masses who consume these particular articles to save their money and improve their social position. I heard another distinguished leader, Richard Cobden, say, years ago, "The moral force of the masses lies in temperance. I have the utmost faith in that movement for the elevation of the working classes. We do not sufficiently estimate the amount of crime, or vice, poverty, ignorance, and destitution which spring from the drinking habits of the working people."

Speaking as a commercial man, and looking with deep anxiety often at the condition of the artisan class, especially in the manufacturing districts, I would mention a statement that was made in America not many months ago, and which I held to be, if it is at all true, very appalling. It is a report presented to the American Government on labour in Europe and America. Dr. Young, the chief of the Bureau of Statistics of New York, said, speaking of England: "It is evident that the intemperate habits of the men, and the loss of time consequent thereon, prevent them from performing a full week's work. It is quite true, English workmen work as rapidly and as well as those in the United States. I believe, however, that owing to the above cause, 900 men in the United States, employed in the branches indicated, as well as in many others, will accomplish as much efficient work per week as a thousand Englishmen." Now I remember the time when it used to be believed that an English workman was as good as at least one Frenchman and a half. The misuse of one day in the week by thousands of the working men in England—I will not say all—will beat us in competition with other countries unless we can carry on this temperance crusade to a successful termination. I have been too much indebted to the integrity and preseverance and ability of English working men, to utter a word that would seem to savour of want of confidence in them; but you may depend upon it, that unless they conquer this tendency they will be beaten in the race. This means something very serious indeed, because we manufacture enormously more than we consume in England, and have, therefore, to find markets for our products in different parts of the world. In the competition, which is growing very severe—not from France, Switzerland, Saxony, or other European countries, but from the United States—we may depend upon it, unless we can look out with confidence on this subject a very serious future lies before us. It is calculated that the wages of the working men of England amount to £30,000,000 a year. Now, although I do not pretend to say that this first working day is wasted by all English workmen, or perhaps by half, still it has been calculated that by the appropriation of Monday little short [of one-sixth of] £25,000,000 or £30,000,000 is wasted by the working classes.* I should be thankful to see all that money transferred to the wives at home. The statement is often made that the working man occupies an inferior dwelling and that he drinks because of this. I contend that it is all the other way; he inhabits an inferior dwelling because he drinks. If instead of spending money in the public-house, the working man gave the amount to his wife, he might double the comfort of his home, and raise himself in the social scale.

Keeping to the commercial aspect of the question, I would refer with extreme grief and dissatisfaction to the system of "treating" by agents and tradesmen, as a means of promoting their business. It is immoral and demoralising. Young men are tempted from the City warehouses—and this is a fact to which I can well testify—to go sometimes to the houses of inferior agents, and are induced to buy goods, because they are "treated" in that way. There are two evils arising from this. These young men are lowered in their own estimation, because they are led to purchase goods which they know are not so good as could be got elsewhere; and they are encouraged in a self-indulgence which often results in the loss of their situation, and their deterioration in every respect. I am thankful to know that a custom against which I raised a respectful protest thirty years ago—the custom that was observed in commercial rooms in hotels in respect to dining—is wonderfully improved. Those who enter upon the important and responsible life of commercial travellers, assuming the performance of important duties, used to find themselves at the commercial table in hotels, under the necessity of taking their share of a certain amount of wine, as a condition of having a much better dinner than was otherwise obtainable at the same price. I believe that custom is almost entirely changed, and that there is now perfect freedom in that respect.

Mr. Morley entreated every one who had not yet abstained to do so before the battle was over, so as to take a share in the great conflict. He could not sit down, he said, without referring to a little Bill in which he was very much interested—a Bill to stop the payment of wages in public-houses. It had been passed through the House of Lords twice and had been put into his hands, supported by his friends, Mr. Broadhurst and Mr. Burt, who knew thoroughly the habits and the wants of the working people. He had been attacked a good deal in private and anonymous letters, in which it was stated that the working man did not want this Bill. He contended that if the custom did not exist the Bill would do no harm, and if it did exist then the Bill ought to be passed, in order that men might not be forced against their will to go to the public-house to receive their wages. He could not conceive that a working man could have a feeling other than that he was entitled to the protection which this Bill would give. It was a satisfactory thing to know that the House of Commons was in thorough sympathy with the measure, but they were blocked by a handful of men who were an absolute nuisance in the House; still, the Government would, no doubt, devise some means by which to secure the passing of this and other needful measures. —(*Christian*).

* Some words have evidently been omitted. We introduce at a venture the worlds in brackets.—Ed. *B. G.*

## AMONG PICTURES

(From "Life's everlasting Victory." by the Editor.)

Leaving my desk and books early one forenoon, in Florence, I wandered out into the Piazza, which was glowing in the fervent rays of the bright Italian sun, that lighted up with peculiar brilliance the many-coloured marble front of the ancient chureh of Santa Maria Novella. Proceeding thence by one of those dark narrow lanes which turn and twist so strangely among the palaces of the old Tuscan nobles, I crossed some of the wider thoroughfares, and making my way across the Arno, landed at length in the gallery of the Pitti Palace, so justly celebrated for the wondrous gems of art that adorn its walls. Having been a familiar visitor to the place, and feeling somewhat in a passive listless mood, instead of making the round of the paintings, I stood near an open window, and gave myself up to a kind of dreamy enjoyment, in which the sweet air and glorious sunshine, and the faces looking out with such marvellous expression from the narrow bou ds of their canvas combined their influence with the memories and imaginings that floated indistinctly through my mind. While in this aimless mood, my eye caught sight of an artist in an inner room, whose quiet earnest occupation immediately fired my attention. She had planted herself before a picture wihch, by some strange oversight, I had scarcely ever previously noticed. It was rather small in size and quiet in colouring, and represented ideally the countenance of our blessed Lord. A look of deep unspeakable sadness sat on the features, but the eye glistened with intensest yearning and compassion. Such might have been the look He wore when, gazing across the valley of the Kedron, or the proud battlements of Jerusalem, and thinking of the dark day of her coming desolation, He ceased to hear the hosannahs that rang around Him, and with tears brimming in His eyes and streaming down His cheeks, spoke those touching words—"O Jerusalem, Jerusalem!" After gazing eagerly for a while at this most moving picture, I began to watch with interest the proceedings of the artist who was engaged in copying it. I could not but admire the care and patience she displayed in adding touch to touch with such a watchful, earnest, loving purpose, ever turning her eyes to the beautiful original, and absorbed in the task of endeavouring to reproduce, as faithfully as in her lay, a likeness of its loveliness. A more serious train of thought was awakened in me as I stood and watched her. Not in this carnal manner, but in another and a nobler way, am I too called on to labour to produce a likeness of my blessed Lord. Not in lines and colours on a canvas am I to imitate the beauty of what is after all but a work of the imagination, but in the lineaments and features of my character is my own soul to be conformed to the spiritual reality of my Saviour's living self. Shall I ever succeed, unless animated by a spirit of deepest love and admiration? Can I become like unless I be much with Him, gazing on His glory and beauty who is the chiefest among ten thousand and altogether lovely. Should I not ever compare myself with His bright example, and strive, O how earnestly, to be in all things as He was? The copy this artist will produce will, after all, be valueless compared with the priceless original; but to those who cannot see that original it will convey some faint idea of what its beauty is. So to the world that sees not Christ, knows Him not and cares not for Him; to that world am I called upon to be a revelation of Him, so that in me they may see a witness, faint and far-off though it be, to the glory of the only begotten Son of the Father, full of grace and truth. Fill me with Thy love, O Christ! may I ever dwell in heart with Thee; till, when Thou shalt appear, I shall be altogether like Thee when I shall see Thee as Thou art.—(*Ev. Christendom.*)

# Miscellany.

—From an Oration by Rev. Dr. Storrs at the opening of the East River Bridge:

We may look at this moment on the site of the ship-yard from which, in March, 1862, twenty-one years ago, went forth the unmasted and raftlike "Monitor," with its flat decks, its low bulwarks, its guarded mechanism, its heavy armament, and its impenetrable revolving turret to that near battle with the "Merrimac," on which, as it seemed to us at the time, the destiny of the nation was perilously poised. The material of which the ship was wrought was largely that which is built in beauty into this luxurious lofty fabric. But no contrast could be greater among the works of human genius than between the compact and rigid solidity into which the iron had there been forged and wedged and rammed, and these waving and graceful curves, swinging downward and up, almost like blossoming festooned vines along the perfumed Italian lanes; this alluring roadway, resting on towers which rise like those of ancient cathedrals; this lacework of threads, interweaving their separate delicate strengths into the complex solidity of the whole.

The ship was for war, and the bridge is for peace—the product of it; almost, one might say, its express palpable emblem in its harmony of proportions, its dainty elegance, its

advantages for all, and its ample convenience. The deadly raft, floating level with the waves, was related to this ethereal structure, whose finest curves are wrought in the strength of the toughest steel. We could not have had this except for that unsightly craft, which at first refused to be steered, which bumped headlong against our piers, which almost sank while being towed to the field of its fame, and which, at last, when its mission was fulfilled, found its grave in the deep over whose waters and near their line its shattering lightnings had been shot. This structure will stand, we fondly trust, for generations to come, even for centuries, while metal and granite retain their coherence; not only emitting, when the wind surges or plays through its network that aerial music of which it is the mighty harp, but representing to every eye the manifold bonds of interest and affection, of sympathy and purpose, of common political faith and hope, over and from whose mightier chords shall rise the living and unmatched harmonies of continental gladness and praise.

## TELEGRAPHIC NEWS.

*Paris, June 21st*: Intelligence has been received here that Banovalo, Queen of Madagascar, died six months ago, but that secrecy respecting her death has been observed in Madagascar.—His Holiness the Pope has written a letter to President Grèvy, protesting against the policy of the French Government as regards Church and State.

*London*, 22*nd*: The Ministry announced to the Standing Committee of the House of Commons last evening, that in consequence of the opposition it has met with, they will withdraw the Criminal Procedure Bill.—Lord Randolph Churchill has written a letter, declaring that in a few days he will forward to Mr. Gladstone a circumstantial indictment showing that the Khedive was the author of the massacres at Alexandria.—A contradiction is given this morning to yesterday's statement that Sir William Gordon has been appointed Commissioner to conduct the negotiations in the Transvaal.

*Paris*, 22*nd*: M. de Lesseps has made a speech in which he stated that a complete understanding exists between the British Cabinet and the Suez Canal Company.—The preparatory work for the commencement of the second canal, he said, is being actively proceeded with by the company.—The route to be followed will be the same as the originally intended for the first canal.

—23*rd*: Louse Michel has been sentenced to six years' imprisonment.—It is reported from Shanghai that Li-h'ung-Chang and M. Tricou have concluded an arrangement with respect to the Tonquin question.

*London*, 23*rd*: A vacancy has occurred in the representation of Peterborough, by the resignation of Mr. Whalley and ——— Buxton, the Liberal candidate, has been elected member in his place, by 1,400 votes to 1,100.

25*th*: It is believed that cholera has broken out at Damietta, nineteen deaths having occurred during the last few days, eleven of which resulted from cholera.—The Right Hon. Sir William Thomas Knollys, K.C.B. is dead.—An influential meeting of Anglo-Indians was held to-day in St. James's Hall, under the presidency of Sir Alexander Arbuthnot, K.C.S.I., at which Mr. Ilbert's Ciminal Procedure Bill was severely condemned, and its withdrawal advocated. Resolutions were adopted expressing disapproval of the Bill, and the desire to move the British Government to take measures for its withdrawal. It was also resolved that the Earl of Kimberley should be requested to receive a deputation upon the subject.—A Committee was then appointed to carry out the resolutions of the meeting.—The ship Waitara, trading between London and New Zealand, was sunk in the English Channel yesterday, after collision with the ship Hurunui, also trading between the same ports. Twenty-five men belonging to the former vessel were drowned.

*New York*, 25*th*: The Emigration Board here have decided to send all pauper emigrants back to Ireland.

*London*, 26*th*: Information received from Damietta states that cholera is on the increase there.—Mr. Gladstone, replying to a question in the House of Commons last night, said that Her Majesty's Government and the Suez Canal Campany were agreed on many points, but that an agreement had not yet been arrived at with regard to the extent of the reduction of the tariff, or the date when it should come into operation, and that other important points were yet unsettled.—The Right Honourable gentleman promised to make a statement to the House before the final settlement of the questions at issue.—Replying to another question, the Premier said that delegates from the Transvaal were coming to London, and that, therefore, a British Commissioner would not go to the Transvaal.—Mr. O'Donnell has had a disagreement with his colleagues, and has seceded from the Parnellite party.

27*th*: The Queensland Parliament was opened yesterday by the Governor, who in his speech on the occasion said that regulations would be submitted to the consideration of the House for the importation of Indian coolies into Queensland.—The latest news from Egypt states that the number of deaths from cholera at Damietta has now reached 28, and that several cases have occurred at Mansurah. Many people are leaving Egypt in consequence of the outbreak.—General Sir E. Sabine, K. C. B., and Lieut.-General Frederic Atkinson, are dead.

*Port Said*, 27*th*: Several cases of cholera have occurred here, one of which has terminated fatally.

*Paris*, 27*th*: The Marquis Tseng denies that any settlement has been arrived at between China and France with regard to the Tongking question, and says that the Chinese Government will never surrender the suzerainty of Annam.

*London*, 28*th*: A meeting under the presidency of Lord Stanley of Alderley was held at Exeter Hall yesterday for the purpose of discussing Mr. Ilbert's Criminal Procedure Bill. Many natives attended the meeting. Several Englishmen, formerly officially connected with India, severely condemned the Bill, but the chairman. Dr. Hunter, Major Bell, and the natives supported it. No resolutions, however, were passed on the occasion.—William Spottiswoode, LL.D, is dead.

## PASSENGERS SAILED.

Per P and O Str. *Hydaspes*, 26:

For London—Mr C H Denham, Mr H Hyde, Mr W T Charlton, Mr John Thorpe, Major Probyn, Mr P S Tumber and Mr C Stothert.

For Brindisi—Capt H S Wingfield Stratford, Mr Pope, Mr M Durst and Mr Pickard.

For Venice—Mr Oliver.

## PASSENGERS ARRIVED.

Per P and O Str. *Peshawar*, 25:

From London—Capt Barter, Mr P Wyatt, Lieut and Mrs Thornhill, Mr and 2 Misses Tufnell, 2 Misses Forteith, Mr Blackestone, Capt M Smith, Mr H Less, Mr Flynn, Mr and Mrs Ingram, St Sergt McConachie and Mr Child.

From Venice—Mr Bradshaw and Lieut Hamm nd.

From Brindisi—Col Pearse, Mr Pearse, Col Sergeant, Rev F Sharpin, Mr W Smith, Dr Lyon, Mr Abbott, Major Hamond, Rev Mr Hayes, Mr Johnstone, Mr Gilchrist, Mr Darke, Mr Redfern and Miss Bliss.

# Domestic Occurrence.

## DEATH.

SCUDDER—June 21st, at Madras, Minnie Elmendorf, the wife of the Rev. E. C. Scudder, Jr., of the American Arcot Missisn, aged 24 years.

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# NOTICE.

## ALTERATIONS OF TRAINS.

**On and after SUNDAY, the first of July 1883, the following alterations of, and additions to, the Passenger Train Service will take effect upon this Railway, namely:**

First.—The Down Mail Train now leaving Bombay at 2-0 p.m. will leave at the same time, but will reach Poona at 7-30 instead of at 7-45 p.m., leave Poona at 8-0 p.m. instead of at 8-55 p.m., and arrive at Raichur on the following day at 12-0 Noon instead of at 1-10 p.m. as at present.

Second.—The Down Passenger Train which now leaves Bombay at 5-0- p.m. and arrives at Poona at 11-30 p.m. will continue to run to the same time.

And in co nnection with this Train a Passenger Train will leave Poona at 8-30 on the following morning, and arrive at Sholapoor at 5-20 p.m.

Third.—The Down and Up Mixed Trains now running between Poona and Sholapoor will be discontinued.

Fourth.—The Down Mixed Train now leaving Sholapur at 8-12 p.m. will leave at 5-50 p.m., and reach Raichur at 5-30 on the following morning instead of at 7-45 a.m. as at present.

Fifth.—The Up Mixed Train now leaving Raichur at 8-30 p.m. will leave at 6-0 p.m., and arrive at Sholapur at 5-25 a.m.

Sixth.—A Passenger Train will leave Sholapur at 7-0 a.m. and arrive at Poona at 3-45 p.m. The Up Passenger Train now leaving Poona at 5-0 p.m. and arriving in Bombay at 11-30 p.m. will continue to run in connection with this Train.

Seventh.—The Mixed Train now running between Lanouli and Dhond will run to Poona only. The Down Train will leave Lanouli at 7-0 a.m., and arrive at Poona at 9-30 a.m. as at present. The Up Train will leave Poona at 7-0 p.m. instead of 5-15 p.m., and arrive at Lanouli at 9-30 p.m.

Eighth.—The Down Passenger Train now leaving Bombay at 4-30 p. m. for Karjat and the Up Passenger Train leaving Karjat at 6-30 a. m. and arriving at Kalyan at 8-20 a. m. will be discontinued.

Ninth.—The Down Passenger Train now leaving Bombay at 6-0 a. m., will leave at 7-0 a. m., and arrive at Jabalpur at 5-15 p. m. instead of at 4-15 p. m. the following day.

Tenth.—The Up Passenger Train now leaving Jabalpur at 9-30 a. m. will leave at 10-30 a. m., and arrive in Bombay at 9-40 p. m. on the following day.

Eleventh.—The present 8-30 a.m. Down Passenger Train to Nagpur will start at 1-0 p.m. and reach Bhusawal at 5-0 a.m. on the following morning.

In connection with this Train a new Passenger Train will leave Bhusawal at 6-50 a.m. and arrive at Nagpur at 8-0 p.m. on the same day.

Twelfth.—The Mixed Trains now running between Nagpur and Bhusawal will be discontinued.

Thirteenth.—The Down passenger Train now leaving Bhusawal at 11-0 p.m. will leave at 10-45 p. m. and arrive at Nagpur at 10-30 the following morning.

Fourteenth.—The Up Passenger Train which now leaves Nagpur at 7-45 a. m. will start at 5-30 p. m. and reach Bhusawal at 6-0 a. m. the next day.

Fifteenth.—A Second Passenger Train will leave Nagpur at 6-35 a. m. and reach Bhusawal at 7-45 p. m. the same day.

The Up Passenger Train now leaving Bhusawal at 7-15 a. m. will be altered to run in connection with this Train. It will leave Bhusawal at 10-30 p. m. and arrive in Bombay at 2-15 p. m. on the following day.

Sixteenth.—The Up Mixed Train from Kasara will leave there at 6-30 a. m. instead of at 7-30 a. m. and reach Kalyan at 9-45 a. m. instead of 10-45 a. m. as at present.

Seventeenth.—The Local Train Service between Bombay and Kalyan will be revised and additional Trains run to Coorla and Tanna.

Eighteenth.—On and from Sunday the First of July next, only one Mixed Train will run over the Khamgaon State Railway instead of two as at present. It will leave Khamgaon at 8-45 a. m. and arrive at Jalamb at 9-30 a. m., leave Jalamb at 11-0 a. m. and arrive at Khamgaon at 11-45 a. m.

Nineteenth.—Tne Mixed Trains now running over the Dhond and Munmar and the Amraoti State Railways will be slightly altered so as to run in connection with the through Passenger Trains over the G. I. P. Line,

All other Train over the Great Indian Peninsula Railway and over the Bhopal State Railway will remain unaltered.

2. For other and consequent alterations, as well as for information as to Trains by which Horses and Carriages will be conveyed, and for further particulars, see the published Time Bill, dated the First of July 1883.

Any additional information can be obtained at the Stations or of the undersigned.

E. W. KEILY,
Acting General Traffic Manager.

*Bombay, the twenty-second of June 1883.*

ASIATIC SOCIETY MUMBAI

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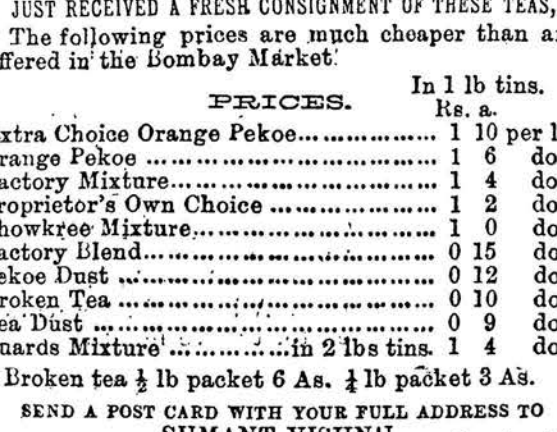


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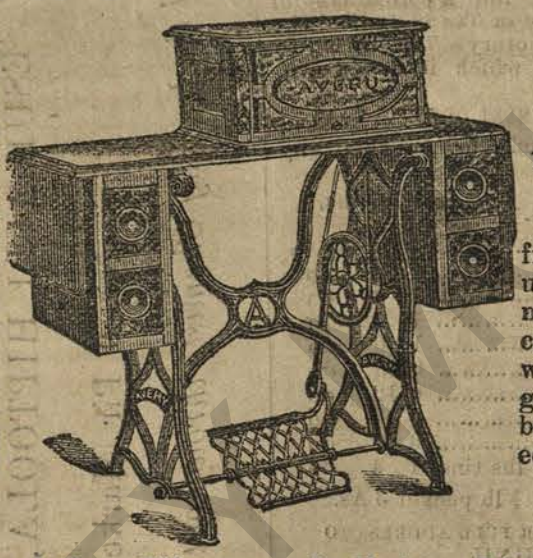

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